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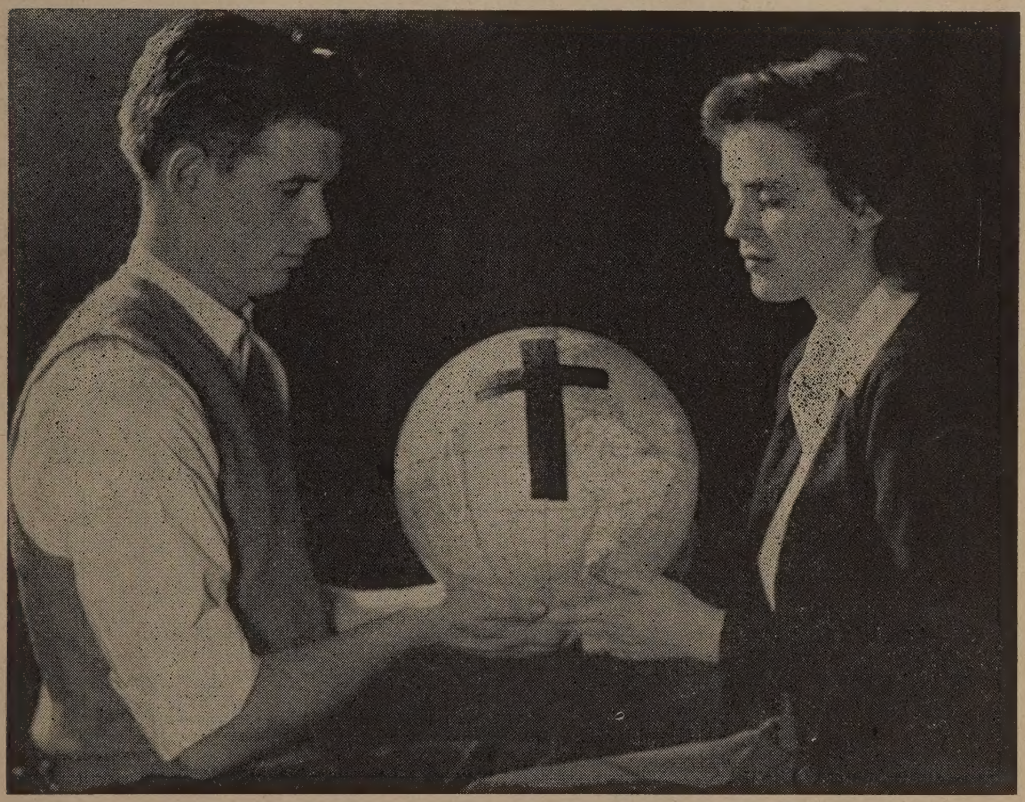
The AMERICAN FRIEND

NOVEMBER 14, 1957



GOD CALLS LEADERS . . . Pastors, teachers, missionaries, social workers, executives . . . For all phases of Christian work. Calls to Christian service in the Five Years Meeting of Friends will be given prayerful consideration at a Conference on Ministry at Camp Miami, Germantown, Ohio, November 22-24.

Ministry Among Friends

Harold Walker

Thoughts on the Ministry

Sumner A. Mills

QUAKER COMMENTS

By Merritt Murphy

"By this shall all men know that ye are my disciples, if ye have love one to another."

If *The American Friend* should ever decide to select a motto, these words of Jesus would be my choice. In a world of confusion, turmoil, misunderstanding, fear and strife, Christian love is the answer.

It is only through love that we can erase the prejudice that erects racial barriers, the fear that creates international tension, the intolerance that causes misunderstandings, and the uncertainties that come from a lack of faith.

To be real Christian disciples we must demonstrate a spirit of love one to another, not only among Friends but also to our neighbor across the street and across the ocean, regardless of color, race or creed.

In coming issues of *The American Friend* several features are being planned which we trust will prove of interest to Friends. Many active and concerned Friends are being invited to share with us in a devotional meditation which will lead the editorial page each issue. Officials of the Five Years Meeting, Board Secretaries, and members of the Administrative Council will join with *The American Friend* staff in contributing timely editorial thoughts.

Comments under the above heading will appear in this corner every other issue. In the remaining issues this space will be taken by General Secretary Glenn A. Reece, who will present his concerns and observations in a column entitled "Among Friends in the Five Years Meeting."

Another feature will be "American Quakerama," true stories of Quaker life, concern and humor, both historical and current, carrying a characteristic Quaker flavor. The first of these appears in this issue.

A continuing feature will be D. Elton Trueblood's "Plain Speech." Undoubtedly one of Quakerdom's best known authors and lecturers in America today, Elton Trueblood takes time out of his busy life to write this unique column for *The American Friend* in which he outlines his views on many topics of interest to Friends.

It is a privilege to share in the frank, direct-from-the-heart concerns and opinions of this noted personality in the religious world today.

A spirit of both concern and optimism prevailed at the meeting of the Executive Council of the Five Years Meeting last month. There was deep concern for the Christian tasks to which we are committed as well as for other phases of Kingdom building which perhaps we should be doing. And at the same time there was an optimistic confidence that many of our current goals should, can and will be reached.

Marcus Kendall, chairman of the Executive Council, termed the fall meeting one of the best he ever attended and paid high tribute to Glenn A. Reece, General Secretary, for the genuine and deep spiritual setting and atmosphere

(*Continued on page* 265)

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Editorials . . .

Ministry Among Friends

Our editorial writer in this issue is Harold Walker, pastor of First Friends Meeting in Whittier, California.

The fluctuation of spiritual life in the church has been directly related with that of effective ministry. This has been true for the Society of Friends in the past and continues to be true today in both pastoral and non-pastoral Meetings. Where there is a vital spiritual ministry the Meeting provides a stimulating environment for spiritual life and growth. Where such ministry is lacking, the Meeting becomes anemic and barely maintains its existence by a few devoted people who remain loyal to a tradition which has lost the source of life and power so characteristic of Primitive Christianity Revived.

Ministry has had an important place in the Quaker Movement from its origin to the present. The first Quaker was a minister. The early success and development of the Quaker Movement was due largely to the vigorous preaching mission carried on by George Fox and the First Publishers of Truth. It is difficult to over emphasize the vitalizing influence of the Quaker ministers in spreading the gospel of light and love to thousands of Friends gathered in little groups throughout the British Isles and in America.

The religious enthusiasm of these itinerant preachers was contagious. They preached from their own experience a message that came with fresh vigor to the people of their day. Out of the maturity of their own spiritual life and the discernment and judgment that came from a dependence upon the Spirit, they were able to give counsel and encouragement to the rapidly developing movement.

Our Society needs to dig again the spiritual wells of our fathers if we are to do in our generation what they did so successfully in theirs. We must have a wonderful heritage but that is not enough. We must find the spring of spiritual life and power ourselves and provide the channel for it to flow freely and helpfully to our children.

All Are Ministers

Within the Christian Community, the term "ministry" is used for a variety of services: preaching, teaching, prayer, music, counseling, healing, etc. Within the Friends Fellowship the frequent vocal contributions of worshippers in meetings for worship are regarded as ministry. With other Protestant groups, Friends believe in the priesthood of all believers, but Friends more than other groups have given greater opportunity for a practical realization of this testimony by looking upon every person in the Quaker Community as a potential minister.

This underlying concept requires each person to be an active participant in every meeting for worship. Friends find it necessary to be still and to wait in the presence of God, allowing His Spirit to speak directly to their souls and then to be faithful in any ministry to which they may be called. God may choose anyone; man or woman, learned or unlearned, old or young, to bring a message to all. Thus every member has the privilege and obligation to be spiritually sensitive to the prompting of the Spirit and to be faithful in any ministry to which God calls him.

This fundamental principle of ministry is held by all groups of Friends and it has been present throughout our history.

Recorded Ministers

While all members have the liberty to speak as they are led by the Spirit of God, we recognize that God grants to certain ones special ability to preach, teach and exhort. The exercise of such gifts is a potent means for the propagation of the gospel and the strengthening of the church. When such a call to ministry comes, there should be no quenching of the Spirit, but a glad acceptance and obedience in this vocation. Such a gift must be exercised in continual dependence upon the Holy Spirit if it is to fulfill its mission of service to God and man.

It is important to recognize that such gifts are for the mutual profit of all and not for individual exaltation. Spiritual gifts add responsibility but do not raise one above his brothers or sisters in the Christian Fellowship. Nor do they give one any particular authority over other members of the church. The recipient of a gift in the ministry has the liberty and responsibility to proclaim the Christian message and in the faithful employment of the gift he or she will receive the encouragement and support of the Church. Furthermore, such gifts in the ministry are acknowledged by the church with a Minute of Record.

Believing that ministers are ordained by God and not by men, Friends have the responsibility of recognizing, acknowledging and liberating those thus ordained. When this process which is fairly uniform in the Society has been completed, they are recognized as Recorded Ministers.

The formal recognition of ministers became necessary very early in the life of the Quaker Movement as it spread into other lands. According to Braithwaite, the first certificate of the sort was issued by Bristol Friends as early as 1655 on behalf of Edward Burrough and Francis Howgill who were travelling in Ireland.

The Recording of Ministers is a principal practiced by all Friends, pastoral and non-pastoral throughout our history. The one recent exception is that of London Friends who discontinued the practice of recording ministers in 1924. British Friends continue to uphold the principles of ministry thus far discussed and maintain that a vital ministry has an essential place in the meeting for worship. But London Yearly Meeting no longer acknowledges the gift of ministry with a formal Minute of Record.

One of the most important changes in the Quaker Movement was the development of the pastorate. This was not so much an imposition upon the Society from without, but the result of forces operating from within seeking to enlarge their usefulness and effectiveness. This development in American Quakerism during the later half of the 19th century is now represented by a majority of Friends.

PASTORAL MINISTERS

In the first period of Quakerism Local Meetings requested the visitation of itinerant preachers for without them local conditions steadily deteriorated. Sometimes a Meeting would entreat George Fox to send a particular minister to them and at other times a Meeting would request that a particular minister in their midst be moved elsewhere. Sometimes one minister would spends several months in one place. Of course this is not sufficient evidence to indicate anything like a settled ministry which among Friends is a more modern practice.

The Quaker pastor today fulfills the functions that are common to Protestantism apart from liturgies and sacraments. In the fulfillment of his responsibilities, he is constantly besieged by the temptation to professionalism. But he cannot regard his vocation as priestly or clerical and must constantly witness to the Quaker emphasis of individual responsibility in worship and the sense of Community in the Meeting. He avoids all tendencies which might in any way develop barriers separating him from the membership at large. His task is one of inspired leadership in proclaiming and interpreting the gospel, pastoral care, church administration and community relations. This task increasingly demands the utmost in Christian commitment, dependence upon the Spirit, intelligent preparation and a continuing program of study and growth.

At long last Friends are coming to grips with the problem of recruiting and training leaders for work in the Church. We must give our best thought to this consideration and then determine to implement with adequate support the course of action indicated by our united study.

Harold Walker

Some Thoughts on the Ministry

Sumner A. Mills

The coming Conference on Ministry, to be held at Germantown, Ohio, November 22-24, will bring together many ministers, ministerial students, college people and members of Committees on Ministerial Training for discussion on the problems of the Quaker ministry. The subject is one of current interest among Friends, and "Developing Leadership for the Society of Friends" is the title of the Ward Lecture given this year on November 8 at Guilford College by Sumner A. Mills, Clerk of the Five Years Meeting. Below is an excerpt from that Lecture. Copies can be obtained without charge by writing Guilford College, North Carolina.

In the Five Years Meeting we usually associate the term "ministry" with the pastoral system, but neither the term nor the service should be confined to the efforts of a pastor. For a century Friends have approached this subject with mixed feelings. They have been torn between the desire to retain a free ministry under divine guidance, and the need to provide special leadership in worship and in co-ordination of the meeting's activities. Some meetings have solved the problem in a measure by having a meeting secretary, and any discussion of leadership should recognize this pattern.

What is our situation in the Five Years Meeting? According to a recent survey, we have in America about 500 separate congregations, of which roughly 400 use pastoral leadership if it can be secured and supported.

Among these 400 meetings, only about 180 have full-time ministers, while part-time ministers serve about 200 others. This situation is a commentary on our weakness, especially in rural areas. We recognize at once that economic changes and population shifts are part of the explanation, but we cannot shrug off the problem. There is no comfort either in the clear evidence that instead of developing our own pastoral leadership, often we have to resort to finding it outside in order to maintain even the weak coverage which this survey indicates.

The same survey shows the wide range in background and preparation of our pastors. From the nearly 200 pastors who answered the questionnaire, these facts were brought out: they have studied in 71 different colleges with only 35% of those reporting having attended Quaker colleges. There are 96 who have attended one or more of 43 different seminaries or graduate schools. Of these, 27 hold the B.D. degree, while 12 have the Master of Arts degree. One has the Ph.D. degree and one can write the Th.D. after his name. It is interesting to learn that 78 of the ministers reporting expressed interest in further training.

* * *

It seems most timely that a carefully planned conference on ministerial training is to be held at Germantown, Ohio, November 22 to 24. Perhaps we are finally facing up to one aspect of the problem of leadership. At least there is great expectation for this significant conference.

Some Friends feel that we should set up a special Quaker seminary, and that may come in the course of time, but a graduate school that would do credit to the society is at present patently beyond the resources of Friends. More realistic are efforts to utilize fully our existing Quaker colleges.

If it may appear to some that in the course of these remarks I have unduly labored Quaker training, indoctrination and loyalty, it is not through any desire to develop narrow sectarianism. Perhaps it is because many years in a highly competitive business, from which I am now retired, have left their mark. We know that no business, including the church, can possibly succeed unless its leadership is knowledgeable about its history and special field of service and loyally dedicated to its organization. The

sporadic divisive movements and centrifugal forces evident among Friends, especially in the Five Years Meeting, are not so much the result of theological differences as a failure on our part to bring all Friends with their diverse backgrounds and training into an intimate sense of sharing the same great vision.

* * *

Friends are not alone in their concern for the ministry; it seems to be current among most Protestants today. H. Richard Niebuhr has called the ministry "the perplexed profession." In a recent book he says:

"The evidence that perplexity and vagueness continue to afflict thought about the ministry is to be found today in the theological schools and among ministers themselves. . . . Many reasons have been given for the prevalence of this uncertainty and many remedies have been suggested. Some men believe that it is due to a loss of Christian conviction on the part of young men and women entering the schools and applying for ordination or to the weakness of their sense of call to the ministry. Others, who also see the situation only as a result of human failure, believe that ministers and schools have been deflected from their purpose and have lost their sense of mission because they have succumbed to the temptation to improve their personal and professional status by doing anything that might make them pleasing to the greatest number of people." *(The Purpose of the Church and Its Ministry.)*

Whatever our own failures, we cannot leave this subject with Dr. Niebuhr's "dim view." Often when I am with Friends ministers, I feel proud and humble at the same time — proud of their quality of spirit and dedication, and humble because we have given them so little support and recognition. It takes a very special person to be a Friends minister and no one has described his qualifications better than Seth B. Hinshaw in his series of studies on the status and responsibility of a Friends minister:

"His call must be of God; his religious experience deep and genuine; and his character above reproach. In some details, however, the minister in a Friends meeting holds a particularly difficult and exacting position. He must know how to be a good pastor without being priestly; he must know how to be a minister without being a clergyman; he must know how to be a competent leader without losing his status as a servant; he must know how to be an employee without becoming a hireling. Truly, this requires a high degree of spiritual discernment and an abundance of practical, common-sense wisdom." *(The Pastor in a Friends Meeting.)*

Whatever the type of leadership in our meetings, we seek the common goal of a deeper spiritual life for every member. Lorton Heusel, a Friends minister at Chicago, has well described this end as follows:

"Here is something that must be preserved by the Pastoral Friends Meeting. Every minister and certainly every pastor must feel the commission of divine command. He must speak and live under orders; he is a servant not primarily of the people, but of the King. Secondly, the meeting for worship must be free from the rigidity which prevents the workings of the Spirit. Third, the corporate body should wait upon the Lord together so that there can be spontaneous participation or a free ministry. And finally, we must cultivate an awareness in our meetings of the personal responsibility to respond to the leading of the Light of Christ within." *(The Quaker Pastorate.)*

PLAIN SPEECH

The Open Door

It is a sobering experience to have a few hours in a strange city and to try to spend some time in prayer or meditation in a place of worship. I have gone to as many as three places of worship on a single street, only to find each one securely locked. Frequently the only open door is that of the Roman Catholics.

Why should this be? I am willing to grant that our Protestant heritage is best represented in the gathered community and to this I am loyal, but the brotherhood is a varied one with varied needs. Many have needs on Wednesday quite as great as those on Sunday. It is a wonderful thing to enter, all alone, a building set aside for the worship of God and there kneel or stand or sit, for as long as seems right, with no other human being to bring in a discordant note. It is not the same as the experience of being one of the group, but the fact that it is different does not keep it from being good. The very fact that others have worshipped in the same place is a help. The lone individual joins a larger fellowship of memory and of hope.

Why are so many doors locked? Apparently there are two reasons. First, no serious consideration is given to the possibility of keeping the building open. The question is not answered in the negative; it simply is not raised. Second, there is the understandable fear of vandalism and of theft. We can readily grant that there is some justification for this fear, but one or two relevant remarks can be made about it. One is that the fear does not deter the Roman Catholics and they have much more to lose in the way of properties. Another is that the risk may be taken as a calculated risk. The danger of theft is something real, but the danger of the closed door and the consequent rebuff to some sincere seeker may be far greater. The gain which might come in one single life outweighs the value of many hymn books or even the labor of some cleaning after juvenile vandalism.

Perhaps this is an area of experience in which Friends could rightly take the lead, with some boldness. We have tried to do this at Earlham College in our decision, during the academic year, to have the Quiet Room unlocked at all times. We have not been conscious of a price, and the personal gain is known to be significant. It would be a wonderful thing if it should become common knowledge that *all* Friends Meeting Houses are open daily for the use of the distraught and the spiritually needy.

Elton Trueblood

Facing the Future with Faith

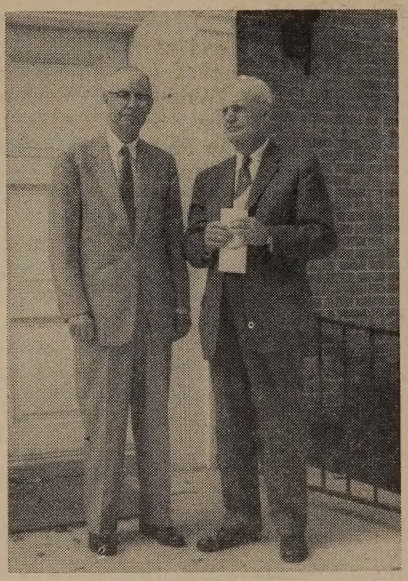
By Glenn A. Reece and Russell E. Rees

For the first time since the plan of reorganization for the Five Years Meeting had been put in operation, the newly organized Executive Council met in a fall session, which is in addition to the regular spring session. This additional meeting gave opportunity for more extended periods of worship, greater deliberation on our purposes and programs, deeper searching for our essential message, and open discussion of our needs in the area of communication and mutual service.

The new Executive Council in its membership reflects the growing feeling that the Yearly Meeting should, by their appointments, have major representation in the Council. Of the 39 members making up the Council, 28 are the representatives of the 14 Yearly Meetings making up the Five Years Meeting. Because of distance, six of these representatives, those from Cuba, Jamaica and East Africa, will be considered as corresponding members. Thus the active council is made up of 22 representatives of Yearly Meetings, the six Boards have one representative each, the Young Friends one, the Trustees one, Quaker Men and the United Society of Friends Women one each, and the Presiding Clerk of the Five Years Meeting brings the total to 33.

The sessions of the Council were built around worship and concern. An over-all view of the program will help to see what the program committee attempted to do. Robert Jones spoke on the Functions of the Executive Committee and its members. A panel, with Glenn Reece as moderator and Merritt Murphy, Milton Hadley and George Scherer as panel members, opened up a discussion on New Horizons. Glenn Reece outlined for us Concerns with Purpose. Russell Rees introduced a discussion on the Unique Message and Method of Friends. Norman Young brought a concern for strengthening the Local Meetings, and John Harvey reminded us of our Leadership Needs and Plans.

The Executive Council was presented as an Interpretive Body to convey to local meetings of each Yearly Meeting the program, purposes, ideals and concerns we hold as Friends of the Five Years Meeting. We need to make our lines of communication effective and strong. The same challenge comes to leaders within Yearly Meetings with regard to our united work.



Sumner A. Mills, Clerk of the Five Years Meeting, and Marcus E. Kendall, Chairman of the Executive Council, are photographed by Delbert Replogle outside the Friends Central Offices during the recent sessions of the Executive Council.

New Horizons were suggested in the areas of Program or Content, Methods used, and the best use of communication through our publications, the American Friend and Quaker Action, and personal contacts.

Areas of concern with suggestions for added and strengthened activities were considered in teamwork, a close-knit fellowship, a strong, positive, constructive program and message, coordination of our total program, beaming our program to the local meeting, making our choice testimonies speak effectively to "our generation", producing adequate leadership, discovering ways to reach persons (an adequate method of evangelism), intervisitation with a sense of mission and fellowship, lifting the level of giving, discovering the possibilities of independent meetings, and improving our ecumenical relationships as a part of the family of God.

Our unique message was presented as being in regard to the reality and operation of the Holy Spirit and our conception of the nature of man. Out of personal experience, George Fox came to see that there was a "Seed of God," a "Light of Christ," a potentiality which becomes operative in man as he gives himself to the guidance of the Holy Spirit. It was this conviction that God and man are "conjunct," as Rufus Jones said, that gave motivation and power to Friends' ministry and work.

Friends, therefore, have insisted in the church upon the reality of this fact, calling the church's attention to the supreme worth of man, and illustrating their faith by attacking the great evils of the world at the small end, where by personal service, the evils can be approached. The work of worship is not over when prayer and praise have been offered to God. It is done only when the worshipper, under the beckoning of the Holy Spirit, goes forth to spend himself in the task of hallowing all of life.

The wide needs for leadership were considered and recognition given to the fact that local meetings produce all of our leaders. Ways were sought to provide strengthened and better prepared leadership. Each session opened with a meaningful period of worship, ably led by our Chairman.

Worship, inspiration and concern formed a choice background for decisions in the business sessions related to recommendations of our auditor, personnel policy, our publications, a special project in Kenya, a home for aged Friends, and a forthcoming conference on the ministry.

Wyandotte Christmas

Wyandotte Friends in Oklahoma are planning the annual Christmas time Sunday School party for children of the Seneca Indian School. Other Friends are invited to help as they have many times in the past, by sponsoring a class or by sending money for candy and nuts. If sponsoring a class, the names and ages of the children will be sent on request so that each child may receive a gift. Those interested should contact: Austin and Joan Wattles, Wyandotte, Oklahoma.

Lela W. Mills

Singing and Giving

By Dorothy S. Pitman

It is harvest time at the foot of Mt. Elgon and Friends of Chwere local Meeting (East Africa Yearly Meeting) have started their ingathering of tithes and offerings. On Saturday they decorated the Meetinghouse with garlands of yellow passion fruit, sprays of red coffee berries, bunches of flowers, grass, and evergreen which looks like our cedar, gay bits of cloth and paper. These represent the things which belong to the Lord and of which we are stewards.

Members began bringing in their offerings of maize, bananas, fruit, eggs, millet and other produce. They came with money also, and all these things were recorded carefully and receipts given. The tithes they designated as "sadaka" and after these had been received, then "vilhanwa" were called for — these were the gifts.

The service of giving was continued on Sunday when many more came, all ages having a part. A group of women sang softly as the people came in orderly line heaping their offerings upon the platform and going away with happy faces. The whole atmosphere was of joyful giving, which the Lord loves. A teacher near me remarked, "They are singing and giving."

This went on for hours, the service lasting from about 11 a.m. to nearly 4 p.m. including the converting of produce into cash. They do not consider this as buying and selling, for there is no bargaining. It goes like this, "We want fifty cents for this sugarcane." Someone places the amount on the table and takes the cane. "The maize here is worth one shilling." A shilling is produced and the maize taken. And so it goes, leisurely, quietly, the elders keeping careful record of every cent.

Then the amounts are totalled and the budget made up, so much for each department, so much for the Yearly Meeting, so much to help the new Meetinghouse at Kitale. The amazing total for this small meeting of 128 members was over Sh. 1100/ and this is not the end. Next month more tithes will come in, and in December still more, so the end of the year will see several thousand shillings in the treasury. When one considers that this is just one of six local Meetings in the Monthly Meeting, and that each one has the same system of giving, it is an inspiration.

One of the visiting elders from Lugulu commented on the fact that Chwere was the child, Lululu the parent; and the parent had come to learn what good thing the child was doing, and to profit by the lesson. Some meetings in America might also profit, and so we share with you the joy which these African Friends have experienced.

North Carolina Pilgrimage

Levinus Painter, former pastor at Collins, New York, and longtime member of the American Friends Board of Missions, recently made a trip to North Carolina, speaking on missions in every Quarterly Meeting.

After sharing in the fellowship of North Carolina Yearly Meeting sessions it was a privilege to return in September and visit in many local Meetings. Rural Meetings in North Carolina are really rural, often located in the open country. They are universally well kept and well attended.

The two new Meetinghouses in Greensboro and the two in High Point reveal something of the vision and purpose of North Carolina Friends. Organized religious life in North Carolina is highly competitive with almost every family in many communities allied with some church. Local evangelism seems to center largely on strengthening the spiritual life of existing groups. It may be that new types of evangelism can be developed to present the gospel more effectively to folk on the margin of the Christian community.

North Carolina Friends have set themselves resolutely to take their full share of financial responsibility in the expanding outreach program of the Yearly Meeting and the Five Years Meeting. Well prepared and attractive folders have been circulated generally through local Meetings reminding members of opportunities in the practice of Christian stewardship.

I met with Friends in one or more centers in each Quarterly Meeting. These gatherings had been carefully planned by Seth Hinshaw and Charles Thomas with the aid of local Friends. Cooperation and good team work in each area gave assurance of Yearly Meeting solidarity. My schedule was planned so that I might meet the maximum number of people and to share with them in mutual concerns. Beginning with the Orval Dillon home on the Eastern shore and ending with the Sam Levering apple "empire" in the Virginia foothills north of Mt. Airy, I made a succession of one night stops with luncheon and dinner appointments thrown in.

An afternoon was spent with the Yearly Meeting Missionary Committee and a brief Monday morning session with the staff of the High Point American Friends Service Committee office. North Carolina Friends along with other people of tender conscience are seeking to find their way forward in dealing with the social and personal aspects of race relations. They appreciate loving understanding and wise restraint in giving advice.

I was thrilled in visiting Springfield and in driving past the very modern Allen Jay public school. My eyes opened a bit wider to see nearby the "Allen Jay Baptist Church," but I am sure Allen Jay would not have objected. Then just around the corner I observed the "Allen Jay Hosiery Mill"!

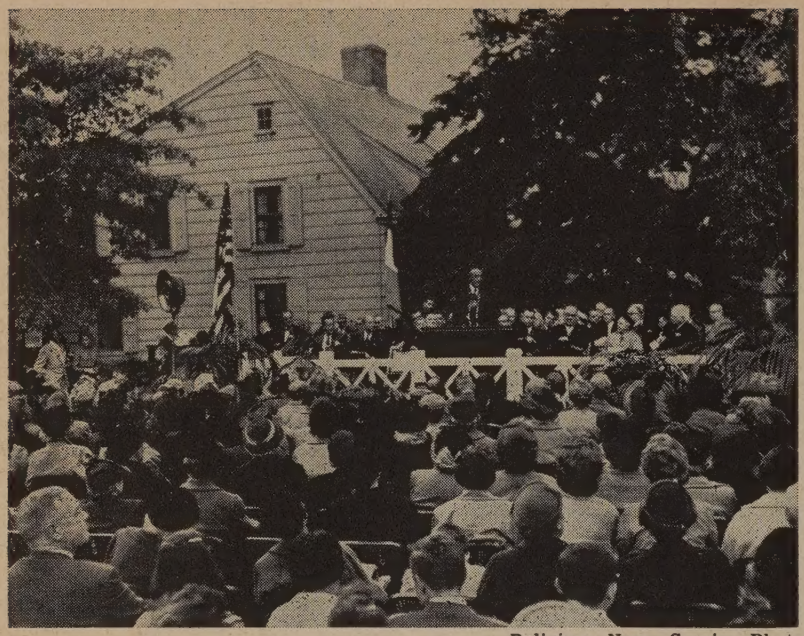
Present Day Quakers are making their influence felt in North Carolina. They are also a decided element of strength in the larger Five Years Meeting family. I came away feeling that it is good for Friends to share in mutual concerns and to dwell together in unity.

Levinus K. Painter

Friends in Little Rock

The small Quaker group in Little Rock, Arkansas, sent the following letter, which was published in the Arkansas Gazette at the height of the crisis over racial integration:

"We have been deeply moved by the sight of Protestants, Catholics and Jews meeting, each in his own way, to pray for forgiveness and



Religious News Service Photo

Religious Freedom Monument Dedicated

Governor W. Averell Harriman of New York addresses a crowd at Flushing, Long Island, attending the dedication of a monument inscribed with the Flushing Remonstrance of 1657 and the names of its 31 signers. It was unveiled by the governor outside the Bowne House (in rear) in connection with the 300th anniversary of the Remonstrance, believed to be the first declaration of religious liberty by ordinary citizens in American history. The monument was donated to the Bowne House Historical Society by the New York Yearly Meeting of the Religious Society of Friends. Now a historical museum, the house was the residence of John Bowne, a defender of the rights of Quakers, where members of the sect met.

In 1657, Peter Stuyvesant, Governor of New Netherlands, issued a proclamation, posted on placards in every town, declaring that any person entertaining a Quaker for a single night was to be fined 50 florins. In December of that year a group of humble citizens of the Long Island town of Flushing met to produce a document saying that they could not condemn the Quakers nor "stretch out their hands against them." John Bowne was arrested and banished to Europe but was able to return in 1663. Later the Dutch colony was obliged to grant freedom of worship to all religious minorities.

The Flushing Remonstrance will be further commemorated by a three-cent postage stamp honoring religious freedom, to be issued December 27.

guidance in this time of difficulty for our community. As the bells rang out on the special day of prayer, we felt afresh the Mantle of Divine Love which covers us all. We are confident that such a spirit of good will has been released that the light of truth will lead us.

"As part of the Christian brotherhood we feel that Christ's message comes to us today bidding us love our neighbors whatever their color. He bids us put trust in our fellow men in place of fear and supplant proud antagonism with humble, helpful friendliness.

"It is no easy matter to accept or to practice the full Christian ideal of human brotherhood in the face of the prejudice and bitterness that has grown up. We would refrain from judging harshly the conduct of those who hold it in their own hearts. Let us hold compassion rather than contempt. Evil cannot be overcome by doing evil. Let us overcome it by doing good.

"We feel these words of William Penn are helpful at this time. 'Let us then try what Love will do; for if men did once see we love them, we should soon find they would not harm us. Force may subdue, but Love gains; and he that forgives first, wins the laurel.' "

* * *

Earlier in the summer, the Little Rock Meeting, which consists of 12 adults, joined with other groups in sponsoring seven one day interracial workcamps, which worked smoothly and successfully. Several of the participating white students and two of the Negro students now attend Central High School. Friends have attended Negro church services in Little Rock and invited Negroes to attend their Meeting. They have also sent letters of encouragement and concern to the nine Negro students who are attending Central High School.

* * *

A recent letter from Fred Reeve, Secretary of the Friends Africa Mission in Kenya, shows another facet of the racial troubles in America. He writes, "The morning service (at a seldom visited Meeting on the slopes of Mt. Elgon) started a little after 12:00 and lasted until about 2:00. I preached about 40 minutes, then the sermon was repreached twice by the elders. . . . They were asking pointed questions about the Little Rock affair. I wish that the people of the U.S.A. could understand what terrible damage is being done to the Christian movement by such acts. It certainly is embarrassing to us here in the heart of Africa to have to face it. It does give the communists and Moslems a lot of propaganda material and they are using it to the fullest extent. Many who are on the verge of becoming Christian are taking a second look as the result of such acts as are being done in Little Rock. . . ."

Friends in Poland

The group of eight Quakers visiting Poland for two weeks in September spent eight days in Warsaw and five days in a circular tour through "peasant" Poland. They had many governmental conversations and contacts with Polish Universities. They met with the very small group of Friends in Warsaw and had reunions with a number of Poles who had worked with Quaker relief teams in Poland between 1919-1923 and 1946-1949. Three Americans were on the good will mission, William B. Edgerton, who speaks Polish, William R. Huntington and J. Earle Edwards; other members were Sydney D. Bailey of England and the U. N. Program, William Barton and Gerald Bailey of England, Elsa Cedergren of Sweden, and Finn Friis of Denmark.

A report on Poland issued by the team can be obtained from the Quaker Program at the United Nations, 345 East 46th St., New York 17.

Following are two sections of the team's report, that on the churches and a general summarizing paragraph:

"As a group representing a re-

ligious Society we naturally took a special interest in the religious life of Poland. We saw much evidence that the Poles are a religious people. More than ninety per cent of the people are Roman Catholics, the majority of them practicing Catholics. There are several hundred thousand members of the Polish Orthodox Church and Protestant denominations, and some fifty thousand Jews. According to the Constitution, Churches and State are separate, and all religious confessions are equal. All organized religious groups except the Jehovah's Witnesses have registered with the Government's Office for Religious Affairs and have thus acquired legal status.

"Persecution of religion has now largely disappeared, and there is freedom of religious worship. The Protestant denominations are re-establishing contacts with the churches abroad and have in most cases resumed the publication of religious journals. Some of the Protestant leaders who were ousted from their posts before 1956 have been rehabilitated. The Protestant churches do not now concern themselves with political questions and carry out very little philanthropic work.

"We left Poland with three important impressions. First, of the very great friendship shown to us by all sections of the community and of the desire for the widest possible contacts with people from outside Poland. Secondly, of the great enthusiasm for the new trends which have been apparent since "the Polish October." Thirdly, that the essential human problems are the same in all parts of the world. There are, of course, important differences between conditions in Poland and conditions in the Western democracies from which we come. At the same time, men and women in all countries are concerned with similar things —with inflation and the right to freedom of speech, with the high cost of bus fares and the construction of new schools, with the right and responsibilities of citizenship in the contemporary world. We were struck not so much by the differences between the achievements and aspirations of the people of Poland and the people of our own countries, as by the basic similarities which unite us in the human family as children of one God."

Quaker Comments

(*Continued from page 258*)

created in the worship periods. Friends seemed to gather in common concern and unitedly sought the leading of the Spirit in finding the right answers to current problems. Every session opened and closed with a period of worship.

The next big event on the Quaker horizon in the Five Years Meeting is the Conference on Ministry to be held at Camp Miami, Germantown, Ohio, Nov. 22-24. Answering a long felt need, the Conference will deal constructively with our great problem of leadership which is "true to the Gospel and responsive to our times."

Norval Webb, former Clerk of the Five Years Meeting, terms this Conference one of the most important ever sponsored by the Five Years Meeting because it will be dealing with one of the most challenging problems facing us today. The Conference deserves the attention, concern and prayers of all Friends of the Five Years Meeting —and the attendance of as many as possible.

FALL HAS COME

The days go by in rapid-fire succession,
And Fall has come in flaming bright display:
Experience adds a thrilling new occasion,
For never was another like TODAY.
Today, with all its beauty, joy or sorrow—
Its possibilities of hope and peace!
O let us think before we plan tomorrow
How blessings flow today, and never cease.

O let us grasp the moment with its wonder,
Nor fear the omnious roll of distant thunder.
For beauty is around us and the sight
Inspires our days, and cheers the darkest night;
And Life is rich with infiltrated Grace
That makes a heaven of any time and place.

SPENDTHRIFT

Our Father God seems spendthrift, for today
He dresses all His world in gorgeous hue,
And then tomorrow, throws it all away,
And seems to waste it as all spendthrifts do.
And yet, it is so wonderful to see!
The beauty has a value all its own;
It is an art-exhibit, and it's free,
And we become aware when it is shown,
That it's a feast to feed our hungry eyes.
Aye, more than that, it is a gracious sign
That calls each wondering watcher to arise,
And open wide his heart to the Divine.
For only God, in love, could think and plan
Such gifts, so exquisite, for pleasing man.

R. Furnas Trueblood

AUTUMN MOODS—FROM A JAPANESE FAN

One leaf falling to the ground:
Melancholy iciness . . . vague unease . . . is mine,
Though its falling makes no sound.

* * *

Autumn—the very word
Chills one and fills one with the summer's end:
Remember, the song of the bird?

Teri Schuckman

LOVE IS HOLY

We are most holy who are born
To search out love's delight;
And who enfold it in our hearts
And hold it with our might.

It is as though eroding thoughts
Are breathlessly retired;
Or as though unawakened selves
Have suddenly suspired.

It is as though engulfing surge
Has purged us of debris;
Or as though a blossom blown from bud
Has grown us one with Thee.

Claude Stinneford

The Sunday School Lesson

Prepared by John C. Harvey

December 8
What Christ Means to the Christian
Philippians 3

There is something basically important and thought-provoking in this lesson. As moderns, stimulated constantly by things new and different, we may easily miss the main point. We may not even get to the point of asking the important questions. We may be so engrossed in activities involving the five senses that we just flit all around the basic issue of the ultimate salvation of our souls. We are not to infer from this lesson that we are to debate the values of circumcision or any other particular human customs, religious or otherwise. The issue is larger, and has to do with the finding of an ultimate center of confidence for our eternal salvation.

Many people seem not to be concerned about this question. Or, if they are interested, it seems to be merely an academic or theoretical interest. Why cannot we understand that we are hammering out an eternal destiny? Where are we to place our central faith? Even though we cannot expect to answer many questions about ultimate reality, still it helps to know something about where to look for continuing life and growth.

Paul refers many times to human incompetence in relation to righteousness. The issue is the main one faced by every generation. We are always trying to build our own Tower of Babel by which we aim to climb to the perfect life by our own efforts. When Paul says "We put no confidence in the flesh" he does not mean "We trust no one." He means that at the center and base of life our final trust is in God rather than in man. Man even at his best, falls far short of meeting his own needs.

A man of the twentieth century has considerable spiritual and intellectual mileage to cover before he can come to a genuine experience of "counting all things as loss for the sake of Christ." The list we make today of "reasons for confidence in the flesh" might be less religious than Paul's list, but it might be more lengthy. We know more about the achievements of man, and in certain areas these achievements far outstrip those of the past. At least we think so. But we may fail to realize that these human accomplishments are possible only because God sustains and empowers man to think and to do all of the marvelous works.

"Not having mine own righteousness, which is of the law, but that which is through the faith of Christ." Only a mature person can fully appreciate what Paul is talking about. An immature person just cannot see what Paul and Martin Luther are driving at when they speak of justification by faith rather than by works. This lesson makes sense to one who has tried long and hard to work out his salvation, and then has discovered that he must place his final trust in powers other and greater than his own.

Paul deals with the inside of righteousness, and he knows from personal experience that we must have Someone at the center of our lives who can transform us rather than just modify our prejudices. Christ fills this central place for every Christian.

Questions: Did Paul despise his own pedigree after he became a Christian? Should we? What does the Christian have as a standard which is better than the law?

December 15
Living With Christian Joy
Philippians 4

Christian joy is on the far side of Christian suffering. Joy is not an emotion that comes because everything is going right for us. Joy is a certain vibrancy of being that comes as we discover that the resources available to us are more than adequate for the situation that we face. It is a taste of victory in the midst of the conflict.

It has been said that the vitality of our faith can be measured by the size of the things that annoy us. I used to know a man who was slightly deaf, and his friends believed that he heard what he wanted to hear and pretended not to hear what he did not want to hear. If we let every little thing bother us, we will have no time for grappling with the great issues which form the basis on which joy can come into our lives. Paul was not closing his eyes to reality. He was well aware of the jail and chains and stripes, but he was also keenly aware of the presence of Christ. This "foretaste of glory divine" was enough to give Paul a joyful perspective on his entire situation.

When some people see a happy person, the first reaction is, "How can he close his eyes to all the evil in the world, and be so naive in his approach to life?" Doubtless there are many who are too easily optimistic, but for the Christian there can be a deeper level of optimism. He sees the ocean of darkness quite clearly, and is close to it. But he also sees the ocean of light, and from it he derives his ability to be joyful. He finds it both unnecessary and unfruitful to be overly anxious. He finds that he can honestly rejoice in the Lord, and that he can trust His resources.

Joy and contentment were not something that Paul always had. He said, "I have *learned* to be content." Not that he had all desire removed from his heart, but that he had come to a more proper and balanced sense of values. Now his morale did not depend so much on outward things or circumstances, but more on the inward response. What happens *to* a Christian is not nearly as important as what happens *in* a Christian.

Paul believed in practicing thought control. He was way ahead of the psychologists as far as positive thinking goes. "Think on these things" and the way is opened for joyful living. There is a constant process of selection going on in our minds. It is a never-ending sifting process in which we welcome some thoughts and reject others. Individually, we do not have complete control over this selection; but we have a measure of control, and that measure is all-important to us. If we *keep on* selecting thoughts that are true, just, pure, lovely and excellent, then the fruits of joy and peace are bound to increase in our lives. Persistence in such a course may bring us to something like the experience of Jesus, who for the joy that was set before him endured the cross.

Questions: What are some necessary components of Christian joy as you see it? Is a Christian never to be distressed or wrought up over a bad situation?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Friends who have read the book "Bridge to the Sun" by Gwen Terasaki, which was condensed in the September issue of the Readers Digest, will be interested to know that the author's husband was a member of Friends in Tokyo at the time of his death.

* * *

The 75th anniversary of the founding of the Friends Meeting in Argonia, Kans., was celebrated September 29. A pageant made up of scenes depicting the events of the last three-quarters of the century and an exhibition of pictures were part of the day's program. A. B. Beran, Haviland, Kansas, the only living charter member of the meeting, sent greetings.

* * *

Beryl Keen of Marshalltown, Iowa, has been appointed to the Board of Trustees of William Penn College, in the place of Richard Newby, who resigned. Another new Board member is Marv Ann Palmer of Grinnell, Iowa. At Wilmington College, Howard H. Thorne of Wilmington was re-elected chairman of the Board of Trustees, with Edward Kohnle of Dayton, Dr. Jack Persinger of Washington Court House and Harry M. Feike of Wilmington as new trustees.

* * *

The two Baltimore Monthly Meetings are sponsoring Suhail Khleif, an Arab from Nazareth who is to study at Johns Hopkins. He is familiar with Friends, having attended an American Friends Service Committee work camp in Israel. Young Friends of the two Baltimore Yearly Meetings plan to get together for a Mid Year Conference, December 26-29, at the Homewood Friends Meeting in Baltimore. The theme for the year will be "Work Camps" with Sam Legg and John Sexton as leaders.

* * *

Fanny R. Gentry has retired from the ministry after over thirty years in pastoral service, most of it in Western Yearly Meeting. She began her work at West Grove Meeting, Indiana, and then served at New Hope, New Salem, Hazel Dell and Sycamore. Her last charge, where she spent four years, was at Mount Lebanon. She also did a year of evangelistic work. She has retired to Greentown, Indiana.

* * *

The Tract Association of Friends announces the appointment of a secretary, Barbara Hinchcliffe, member of Philadelphia Yearly Meeting, who will coordinate the Association's work of production and distribution of inexpensive pamphlets. These are designated for the seekers of Truth in Meeting and Church. A complete catalog is available. Tracts can be purchased from the Friends Book Store, 302 Arch Street, Philadelphia 6, Penna. Correspondence with the Secretary should be directed to her at 5022 Erringer Place, Philadelphia 44, Pa.

* * *

October 20 was designated Peace Sunday in California Yearly Meeting. The Peace Board had prepared a worship folder for all Meetings to use, featuring a full color copy of the famous Quaker picture, "None Shall Make Them Afraid," and containing on the back the story of the Zebulon Hocksie family in New York in 1775 which was found at worship by Indians intending to attack. The Indians stayed to become friends. The Peace Board hopes that by emphasizing the Christian's responsibility as peace maker on one Sunday, greater attention will be given to it during the other days of the year.

* * *

Friends have ceased to occupy the Chateau Banquet in Geneva which had been their center since 1950. Meeting for Worship will be held at 10:00 a.m. each Sunday on the third floor of the Salle Centrale, 10, rue de la Madeleine, where the Friends Center was situated from 1948 to 1950. An office to accommodate Lloyd Bailey (Conferences for Diplomats) and Duncan Wood (Geneva Center and representation at United Nations) has been opened at 123, rue de Lausanne, Geneva. It is hoped that new premises can be acquired for the Quaker group, the Quaker Center and the Center Offices in the spring of 1958.

* * *

The first issue of *The Young Friend*, a mimeographed "Quaker Monthly" put out by the Young Friends Committee of North America, has been published. It features an article on his trip to Russia by Robert Osborn; "Why I am a Quaker," by Bryan M. Knight of Toronto, Canada; and other articles by Jean Michener, Lyvonne Butler, Wilmer Stratton, DeLayne Hudspeth, Ray Treadway and Herb Smith. Roy Treadway of Des Moines, Iowa, a student at Earlham College, served as editor. Subscriptions, which are a dollar a year, should be sent to Jean or Joan Michener, Box 249, Earlham College, Richmond, Ind.

* * *

A Friends Center opened this September at State College to serve students at the Pennsylvania State University. Friends House houses 14 men cooperatively with Richard Howe, a graduate student and Friend, as House Manager. The House is the result of several year's work on the part of students and members of the Meeting, who hope to give young Friends at the University a meaningful affiliation with the Meeting. There are about fifty active Young Friends at State College this year, and the program of the William Penn Foundation for young Friends is centered now in the new Friends House. Alice Russell is Young Friends Secretary.

* * *

Groundbreaking ceremonies for a new parsonage were held recently at Jamestown, Ohio. Three pioneer members of the Jamestown Friends Meeting, representing family names long identified with the early settlement and progress of Greene County, participated in the service. They were Della M. Paullin, Charles M. Knick and Jesse Brown. Frank J. Long, pastor at Jamestown, presided at the ceremonies. The six-room parsonage will cost approximately $12,000 and is expected to be ready for occupancy by Christmas. Carl Fent is chairman of the Building Committee. Another improvement at Jamestown is the tiling of the new annex, a project made possible by the late James Lewis, who left a provision in his will for the work.

* * *

Among special services being held at Friends Meetings this fall are a revival at Farmland Meeting, Indiana, with the pastor Edgar White and Philip C. Johnson of Rural Meeting preaching and Dale and Judy Lewis of Ludlow Falls, Ohio, as song leaders; a week of service at Friends Union Meeting in North Carolina and one at Winthrop with Victor Muchison of Winston-Salem as the leader; a revival at Anderson, Indiana, with Owen Glassburn from Damascus, Ohio, as evangelist; a spiritual emphasis week at Amboy, Indiana, with Paul E. Shugart of the Bell Friends Meeting in California as guest minister; and a revival at Cen-

Coming Events

NOVEMBER 22-24 — Conference on Ministerial Training; Camp Miami, Germantown, Ohio.

DECEMBER 3-5 — Meeting of all Superintendents and Secretaries of Yearly Meetings in the U. S. Quaker Hill, Richmond, Indiana.

MARCH 13-16—Friends Conference on Disarmament, Camp Miami, Germantown, Ohio.

ter Meeting, Ohio, with Kenneth Pickering as evangelist. Norman Young will go to Wichita, Kansas as guest leader of their Christian Teaching Mission January 30 to February 5 of next year.

* * *

Further additions to the Quaker ministry of this year include W. J. Otto of United Theological Seminary in Dayton, Ohio, at Caesar's Creek Meeting in Ohio; Thomas Hendrix of Greensboro, North Carolina, at Hickory Creek Meeting in North Carolina; and Bertie Matthews of East Bend, North Carolina, at Reavistown Meeting in North Carolina. The new pastors at Westfield Meeting in Indiana were listed in this journal as Harold and Patty Kirk; the proper identification should have been Harold and Maxine King. Both are graduates of Marion College and both are recorded ministers. Harold King secured his Master's Degree at Butler University recently. David Welty has left the Portland, Maine, Friends Meeting to serve as pastor to the South Glens Falls Meeting in New York. George Hall has resigned from his work at Collins, New York, to work in a neighborhood house in Buffalo.

* * *

Sydney Bailey will direct the Quaker program at the United Nations for 1957-58 while Elmore Jackson is on leave of absence. Before coming with the Quaker program in 1954 as associate director, Sydney Bailey was Secretary and Editor of the Hansard Society in London. Newly appointed to assist with administrative work, with special emphasis on economic and social questions, is Elton Atwater, on leave from Pennsylvania State University where he teaches political science. Elton Atwater received his Ph.D. in International Relations from American University. He is a member of the Friends Meeting of State College, Pa. Virginia Williams will serve as director of the Quaker seminars at the United Nations. Also associated with the work is Quaker House, with Brenda Bailey serving as hostess. The regular staff is supplemented during the General Assembly by the addition of groups of Friends from the United States and abroad. The group for the fall of 1957 includes Stella Alexander, a member of London Yearly Meeting and formerly in charge of the Speakers Bureau of the British U. N. Association; Harry Beer, Headmaster of Pickering College, Newmarket, Ontario; Ferner Nuhn, writer and member of Claremont Monthly Meeting in California; and Kiyoshi Ukaji from Japan Yearly Meeting, member of the editorial staff of the Oriental Economist published in Tokyo. These Friends will join in the program for periods of two to four weeks between October 2 and December 14.

American

QUAKERAMA

True Stories of Quaker Life, Concern and Humor

The Woodhouse and Her Guide

Sandwich Monthly Meeting of Friends is celebrating its 300th anniversary this fall. It was the first organized Friends Meeting in the American Colonies and is located in Massachusetts, at the northwest corner of Cape Cod.

An important factor in the early vitality of Quakerism in Rhode Island and southern Massachusetts was the messengers who came over in the little ship, "Woodhouse," a vessel one-third the size of the Mayflower which crossed the ocean in one-third the time and arrived where she was going, whereas the Mayflower missed her destination by about 600 miles.

Robert Fowler, captain as well as builder, began his account of the voyage with these words: "A true relation of the voyage undertaken by me, Robert Fowler, with my small vessel called the Woodhouse, *but performed by the Lord*, like as He did Noah's Ark, wherein He shut up a few righteous persons and landed them safe, even at the hill Ararat." Robert Fowler had built the vessel because he "felt it laid upon him to build a ship in the cause of truth," and as he built "New England was presented before him."

The boat was far too small for ocean service, but he and the eleven other Friends believed firmly in the Lord's guidance. "The Lord caused us to meet together every day," they wrote, and one of the answers they sought was the direction to steer the vessel. One evening, after some five weeks at sea, "The word was, 'let them steer northwards until the day following,'" and soon after the next noon they sighted the eastern end of Long Island, sailed down the Sound to the "Dutch Plantations" where five wished to land. The rest journeyed to Newport, R. I., where they landed August 3, 1657.

The captain's log states, "The faithful were carried far above storms and tempests, and *we saw the Lord leading our vessels as it were a man leading a horse by the head.*"

Do you wonder that such a group spread their message like a prairie fire over Rhode Island and southern Massachusetts?

Friendly Fellowship

WHITTIER, CALIFORNIA—In Anniversary-Homecoming services October 6, First Friends Church of Whittier celebrated its 70th year; the 55th anniversary of the second Meetinghouse and the 40th anniversary of the present Meetinghouse.

First Friends Church was the second building to be completed on the townsite after the founding of the Whittier Quaker Colony in the spring of 1887.

A total attendance count of over 2000 was attained with three special services and luncheon for the day. The first service at 9:30 reviewed the world wide service of over 75 Friends from Whittier Meeting. The 11 o'clock service, attended by over 900, reviewed the history of the church and took a look at tomorrow. Frances McGrew, Hubert C. Perry, and Herbert E. Tebbets, wife and sons of former pastors, participated in this service. The afternoon service considered the Church in its College, Community, Yearly Meeting and World relations. Greetings from the Vice-President, former ministers, Friends and numerous organizations were much appreciated. A. C. Newsom, Mayor, spoke on behalf of the community; Paul S. Smith, President of Whittier College, for the college; Donald B. Spitler for the Yearly Meeting and R. Ernest Lamb for the Five Years Meeting.

A wonderful exhibit of pictures of the 70 years of service brought back many memories. Attenders were greeted by Friends in Quaker dress at all doors of the Meeting House. All former pastors were recognized by floral bouquets and at the close of the day they were placed on the graves of eight pastors who are buried in Whittier.

This anniversary was the occasion for the announcement of a new program of development in the facilities and service of First Friends Church. The rapid growth of the Whittier area demands some changes in the work of the church if it is to minister to the needs of the community. These changing conditions are being studied and plans to meet them are being developed.

Harold Walker

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GREENSBORO, NORTH CAROLINA — On Dec. 1, Robert M. Jones will become pastor of First Friends Meeting (formerly Asheboro St. Friends), Greensboro, N. C. He

will arrive in time to take part in the dedication of the new Meetinghouse just completed this spring at the corner of Friendly Road and Whittier Drive. Elton Trueblood will be the principal speaker at the eleven o'clock worship service on December 8. On December 6 a dinner meeting will be held to dedicate the fellowship hall. On Sunday afternoon of the 8th an open house will be held to welcome Friends of the community to the newly dedicated Meetinghouse and to introduce the new pastor and his wife.

Marietta M. Farlow

* * *

SPICELAND, INDIANA — Spiceland Friends held a special series of Sunday evening meetings during September and October, "Know Your Protestant Church." The series began with the cinemascope, full color, sound film, "A Man Called Peter." This was followed with guest ministers coming to Spiceland and telling about their beliefs and giving a brief history of their particular denomination. There were ministers from the Christian, Presbyterian, Methodist, Church of the Brethren, and Episcopalian churches besides a talk on Quakerism by the pastor, Earl J. Prignitz. Then on the last Sunday evening, Reformation Sunday, the sound film, "Martin Luther" was shown.

* * *

NEW SHARON, IOWA — New Sharon Friends Church celebrated its centennial on October 6. Earl Prignitz, minister of Spiceland Friends Meeting in Indiana, was present at the Centennial, bringing the Sunday morning message, singing a solo during the afternoon service, and showing his slides of the recent Young Friends caravan to Jamaica in the evening. Earl and Ethel Prignitz were in pastoral leadership at New Sharon from 1944 to 1948. Guy and Versa Harvey have been pastors at New Sharon since 1954.

The Society of Friends was the first organized religious body in the New Sharon community. Jesse Hiatt was the first Quaker settler, coming to Iowa from Indiana, and William Zimmerman, Joseph Quaintance, James Winder, John Michener and William Pearson were other early settlers. A church and school building was erected in the winter of 1856-1857, and the first authorized business meeting was held in May, 1857. The present building was built in 1881. The pastoral system was adopted in 1883 and a parsonage built in that year. Both buildings have been remodeled in the years since their erection.

Friends taking part in the Centennial celebration included Wendell Farr of William Penn College, Mary Louise Lockard, Henry Watland, Guy and Versa Harvey, Mabel Hull, and Lorena Briggs, who presented the history of

Guy and Versa Harvey, pastors of the New Sharon Friends Meeting in Iowa, which celebrated its Centennial in October. (see below).

New Sharon Friends. Historic skits presented included the bringing in of the first organ to the meeting, and an early Quaker wedding.

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CARMEL, INDIANA—A "congregational information dinner" began the new church year at Carmel Friends Meeting. Held on September 22, the "information dinner" drew a record crowd and also resulted in more thorough church committee planning than in previous years. Guided by Ray Stuart as master of ceremonies, each of the fifteen committees in the church gave a brief report of its hopes for the coming year. Special music was presented between every third or fourth report. Carmel Meeting feels that as a result of this dinner, the entire Meeting is aware of the working committees of the Meeting and has an idea of the aim of each committee for its work in the coming year. Using music throughout the evening added interest to the entire reporting session. Norval Webb, Superintendent of Western Yearly Meeting, gave the devotions which ended the evening.

* * *

FRIENDSVILLE, TENNESSEE — During the past months, the Friendsville Meetinghouse has had some material improvements; redecorated rooms, refinished floors, new drapes, and cabinets for Sunday School supplies. A tower amplifier and record changer system was installed by Richard Boring in memory of his parents, Nathanial and Nell Boring. A set of chimes was given by Dr. Loran Snelson of Edmond, Oklahoma, to honor his father, Allen Snelson, and mother, Beulah Snelson, who still resides near the church. A small, lovely-toned grand piano was purchased for the sanctuary.

The Meeting started the Centennial observance for Friendsville Academy on May 22 with a program given over to the recognition of old students and workers, and the presentation by opaque projector of old pictures, tying the School and Meeting together, a tie which is still strong today.

Due to the fact that we are so distantly removed from the rest of our Yearly Meeting (Wilmington), a Quarterly Meeting Youth Camp has been held for many years. This year, instead of the usual meeting place on the campus of Friendsville Academy, the group met at Laurel Lake in the foothills of the Great Smoky Mountains. There were 34 campers.

A Quarterly Meeting missions conference was held in May with Edith Ratcliff as guest speaker. Meetings represented were Knoxville, Oak Grove, Farrs Chapel and Friendsville. Guests were Jennie Karnes and Lucretia Sams from Fall Creek. John Fletcher, pastor of Knoxville Meeting, sang. Edith Ratcliff's message was both informative and challenging. It is hoped the deep interest aroused will not soon lose its force but that each hearer will do his part to further Christ's Kingdom in Kenya.

Irene G. Ellis

* * *

EARLHAM, IOWA—On October 16 the Friends World Committee sponsored a 20th anniversary dinner at Earlham, Iowa, with the Earlham Meeting and the two Bear Creek Friends congregations as hosts. A dinner was served to more than 100 guests from Oskaloosa, West Branch, New Providence, Indianola, Ackworth, Des Moines, Stuart and a number of other places as well as the Earlham community.

James F. Walker, chairman of the American Section of the Friends World Committee, presided and told of the work of that Committee. Subscriptions were received for the work of the Committee amounting to more than $300.00.

Clarence E. Pickett, Secretary Emeritus of the American Friends Service Committee, gave the principal address. He spoke of the work of the A.F.S.C. through the year and of the active Friends groups which have sprung up in many countries where the Committee has worked. He dealt with the situation in Japan where Friends through other channels have achieved a remarkable influence in spite of their small numbers. Comments were made on conditions in Okinawa, Burma, India and Africa. His challenge to us in America was to achieve a quality of life which will make for peace.

It was announced at the meeting that on the same night Kermit and Mary Whitehead of New Providence, Iowa, were boarding a plane at Des Moines to resume their work in India under the A.F.S.C. The meeting ended on a note of sadness as word came of the sudden death of Regina Deutsch of Des Moines, who had expected to attend the anniversary dinner at Earlham.

L. Willard Reynolds

Non Violent Action

The pacifist group which held a "non-violent action against nuclear weapons" on August 6 in Nevada is planning a "Prayer and Conscience Vigil" November 1 to December 1 in Washington, D. C. Aims of the Vigil are to seek through meditation or prayer new sources of wisdom to cope with the moral challenge of nuclear weapons; to persuade the U. S. government to call off April tests; and to help develop a powerful public sentiment for disarmament. Lawrence Scott is coordinator of the group. Individuals and groups are urged to come to Washington for one or more days during November to participate. The address of the "Prayer and Conscience Vigil" is 1705 N Street N. W., Washington 6, D. C.

Milton Hadley, Secretary of the Board on Peace and Social Concerns, has heard directly the story of the pacifists, including many Friends, who gathered at the nuclear testing site in Nevada on the anniversary of Hiroshima to protest the tests. Several were arrested, appeared before a judge and were given suspended sentences. Milton Hadley has written the following about the group:

"Many Friends have wondered about the pacifists who protested against the nuclear tests in Nevada in August; were they "crackpots or Christians?" This might especially be questioned about those who stepped across the heavily guarded line onto the testing site and were arrested. True—the authorities had been notified of what they expected to do and were prepared for mob action rather than such peaceable people; but what was good of unauthorized trespass"?

"Even though they did not want the term used, most of them were Friends, as many newspaper, radio and T V accounts indicated. They had gone under a strong sense of divine guidance and mission. For many of us, even to hear about their experiences and especially the way the power of God filled the court room as they were tried before the Justice of Peace in Beatty, Nevada, was a moving experience. The tough sheriff's deputy, with his two guns, was at a loss what to do and how to hide his embarrassment. It may have been the first time he felt God's power.

"Certainly their action dramatized the growing concern over nuclear testing and "fall out," and it seems to many of us that their mission was accomplished. We are glad they received suspended sentences and are back about their regular work again."

BIRTHS

HANCOCK—To C. Thomas and Marjorie L. Hancock, a son, Dacre Leonard, on October 26. The family are members of Scarsdale Friends Meeting, New York.

RUSSELL—To Elbert and Alice Cruikshank Russell of State College, Pennsylvania, a son, Franklin Winslow, on Aug. 9.

MARRIAGES

MILLER-RASH — Marjorie Faye Rash, daughter of J. Keogh and Faye Rash of Bloomington, Indiana, to James Richard Miller, son of Mr. and Mrs. Charles Miller of Martinsville, Indiana, on July 7, in the Friends Memorial Church of Berkeley, California, John Spitler officiating.

DEATHS

HARVEY — Mary Susan Lindley Harvey, on October 18, at Beaver, Oklahoma. She was born June 21, 1871, the daughter of Isaac and Elizabeth Woody Lindley, near Sylvania, Park County, Indiana. Her parents were ministers of the Society of Friends. After her marriage on Nov. 23, 1889 to Allen Elvit Harvey, who died at Gate, Oklahoma, April 8, 1951, she lived for twenty years at or near Bolton and Independence, Kansas. In 1910 the family moved to the Laurence Friends Academy community near Gate, Oklahoma, and there made their home until Mary Harvey, who had been recorded a minister of the gospel, entered pastoral work. She served several Monthly Meetings, under the call of God and with her husband, who was ever a gracious and dedicated helper in her pastoral work. She also held through the years, many offices of trust in Kansas Yearly Meeting. Her Quaker heritage meant much to her. Through her fruitful ministry she ever lifted the standards of the church's obligation to the world. One daughter, Hazel Ellen, died at the age of two years. Surviving are three daughters, Bernice West of Casper, Wyoming; Elizabeth Newby of Gate, Oklahoma; Ruth Hawk of Wichita, Kansas; two sons, James Alfred and Isaac Laverne of Gate; twenty-eight grandchildren, forty-five great-grandchildren and three great-great-grandchildren; one sister, Mrs. Charles Adams of Long Beach, California; and three brothers, J. D. and B. H. Lindley of Independence, Kansas, and H. M. Lindley of Kansas City, Missouri.

HENLEY—Lena Henley, on September 27, aged eighty-eight. She was a life long member of West Union Meeting, Western Yearly Meeting. She was the oldest and last surviving of five children born to Nixon and Alida Hadley Henley, active and useful Friends who reared their children in Christian principles and service. These Lena Henley consistently practiced. She graduated from Central Academy of Plainfield in 1888, attended Earlham and Indiana State Normal and taught in public schools until the age of retirement. She loved her Meeting, served it faithfully, was active in Women's organizations and had unusual interest in Missions, particularly Africa. Her recent gift, by deed, of 27 acres of land adjoining the church campus testifies to her interest in her church. The memorial service at West Union was in charge of the pastor, Albert L. Copeland.

HOLLINGSWORTH—Flossie Belle Hollingsworth, on September 30, at Kokomo, Ind., aged sixty-nine. She was born August 30, 1888 Hemlock, Indiana, the daughter of John B. and Julia Decker Scott, and had lived in Kokomo since 1943. On July 17, 1904 she was married to Millard L. Hollingsworth. She was a member of the Union Street Friends Church in Kokomo and of the Hockett Memorial Class of the church. Surviving are her husband, three daughters, Mrs. William Dillinger and Mrs. Kenneth Stoner of Kokomo, and Mrs. Maurice Tolle of Windfall; two sons, Denzil Hollingsworth of Logansport and Dwight M. Hollingsworth of New York City. Funeral services were held with Norman Young officiating, assisted by Fannie Gentry. Burial was in the cemetery at Phlox, Indiana.

JESSUP—William Lee Jessup, on July 30, at Mooresville, Indiana, aged eighty-seven. He was a birthright member of the Fairfield Monthly Meeting. He was united in marriage in 1893 to Miriam Butterfield, who later became a minister in the Society of Friends and who preceded him in death in 1952. He was a devoted husband and father and loved the church though handicapped in attending in later years. Surviving are a son, Leland A. Jessup; two daughters, Vorris Moon and Lois Buell. Funeral services were conducted by Lyman J. Cosand of Noblesville, Indiana, assisted by the pastor, Mark Shugart.

JOHNSON—Horace H. Johnson, on Sept. 29, at Kokomo, Indiana, aged seventy-one. Born August 22, 1887 in Howard County, Indiana, he was the son of Lewis and Emily West Johnson. He married Pearl Barrett in 1913 and the couple lived in Greentown and Kokomo. He was a member of the New Salem Friends Church near Greentown. Surviving are his wife, a son, Donald Johnson of Muncie and Mrs. Elbert Carpenter of Kokomo. Funeral services were held at New Salem with the Rev. Everett Nixon assisted by Norman Young officiating. Burial was in Greenlawn Cemetery, Greentown.

PHELPS — Leonard Phelps on July 17, and Martha Phelps on June 29, at Los Angeles, California. They joined the First Friends Church in Los Angeles in 1911, going there from Indiana, and served faithfully in many capacities in the church as well as California Yearly Meeting. Leonard Phelps was Clerk of the Monthly Meeting for more than 25 years; he was a devoted Sunday School teacher and actively interested in missions, church extension, Quaker Meadows and young people. Martha Phelps served as President of the Women's Missionary Society and was very interested in the work of the Church Federation, the American Leprosy Missions and shared with her husband his interest in all phases of church work, as well as in Gospel Recordings. Some years after coming to California, they suffered the loss of their only daughter, Catherine. Their home was always the center of warm hospitality to many friends and for church social events, and their Christian testimony and spirit were an inspiration to all who knew them.

RASH—Faye Wood Rash, of Bloomington, Indiana on October 14, at Robert Long Hospital, Indianapolis, Indiana. The

daughter of B. Roy and Edna Wood of New Providence, Iowa, she was born on October 2, 1907; graduated from New Providence Public Schools; attended Penn College and the YMCA Graduate School, Nashville, Tennessee. A birthright member of the Society of Friends, she was a charter member of the Bloomington (Indiana) Monthly Meeting and gave generously of her time and talents in its interest. She was married to J. Keogh Rash on August 21, 1928. In addition to her parents and husband, she is survived by a daughter, Mrs. James Miller; a son, William E.; a sister, Mrs. James McKenzie, New Providence, Iowa; and a brother, Oscar B. Wood, Whittier, California. A son, Richard Keo died in infancy. Memorial services after the manner of Friends were conducted in Bloomington by James Ellis of Greentown, Ind. Burial was in the New Providence, Iowa Cemetery with Lewis Savage officiating. In harmony with her interest in the welfare of her meeting, the family requested that rather than flowers, memorial contributions be made to the Bloomington Friends Meeting Building Fund.

STREET—Granville Charles Street, born July 22, to Bertha Lou Street and the late Paul M. Street, died shortly after birth. Interment was at Hesper, Iowa.

WALL—T. Leaton Wall, on September 17, near Wilmington, Ohio, aged eighty-four. He was a farmer and a member of Chester Friends Meeting. In his youth he was revolted by war stories and during World War I was inspired by the pacifist activities of English young Friends and by the reconstruction and early work of the American Friends Service Committee. He gladly served the Yearly Meeting Service Committee many years. In 1918 he married Ethel Hawkins. A student of Wilmington College and Cincinnati Business College, he never lost interest in local, national and world events, their causes and results. Devoted to his home and community, he felt the obligation to help to promote the Christian way as Sunday School teacher, elder, clerk of local and Quarterly Meeting. Surviving are Ethel Wall; Dr. Thomas Wall of University Hospital, Columbus, a son; Eleanor Beam, Wilmington, a daughter; and five grandchildren. Memorial services were conducted as an open Friends Meeting with Bertha V. S. White, William J. Reagan and Gladys Hartman participating. Memorial gifts were directed to the work of the American Friends Service Committee.

WHIPPLE—Hannah Amanda Whipple, on October 25, at Kokomo, Indiana. She was born in Howard County, November 28, 1873, daughter of John and Martha J. Lindley Martin. She married Allison Whipple February 26, 1905. She had been a member of Union Street Friends Church in Kokomo for the past forty-five years. Surviving are one daughter, Nora Crowder, three grandchildren and three great-grandchildren. Funeral services were held with Norman Young officiating. Burial was in Memorial Park Cemetery.

WRIGHTSMAN—Earl R. Wrightsman, on October 27, at Kokomo, Indiana, aged sixty-four. He was born March 9, 1893, on a farm near Rossville, the son of William and Amanda Wrightsman. He was a conductor on the Nickel Plate Railroad until he retired after an accident four years ago. He was a member of the Union Street Friends Church. He was married March 16, 1912 to Hazel Early who survives with one son, William Wrightsman; one step-granddaughter, one brother, one brother and two sisters. Norman Young officiated at the funeral services. Burial was at Crown Point.

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For further information or applications please write:

J. Kirk Russell, Director of Admissions
Westtown School
Westtown, Penna.

LOCAL MEETING DIRECTORY

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; **James Dewees, Clerk, 1928 W. Mitchell Dr.**

Tucson, Arizona — Friends Meeting, 129 N Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister. George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30, Glen and Mildred Rinard, Pastors. Phone 5634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.: Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinnen, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church. 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; R. Ernest Lamb, Minister, 538 Floral Drive; Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th **Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.**

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study. Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday. Meetinghouse—Marks & Broadway Sts.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. **Fellowship Dinner, Second Sunday, October thru April.**

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker Pastor. Phone 2-8763.

Bloomington, Indiana. Meeting for Workshop and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building. Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m., G. R. 6-7776. All Friends welcome.

Indianapolis, Indiana — First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship. Errol T. Elliott, Minister. Ruth Day, Minister of Christian Education Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn. Bible School, 9:45 a.m., Meetings for Worship, 11:00 a.m. and 7:00 p.m. Youth Groups, 6:00 p.m. and 8:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri—Unprogrammed. 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m., Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

NEW YORK

Albany, New York—Meeting for Worship and **First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.**

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

OHIO

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Unified Meeting for Worship and First-day school 10:00 a.m. June 16 through September 1, inclusive. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave. Phone MU 1-6528.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

OREGON

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 **p.m., Evening Service 7:30 p.m., Prayer Meeting,** Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, **Minister, Phone** BEImont 4-3107

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 234 Jones, JA 5-5705

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave. Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON D.C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

CANADA

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 3-3044.